THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Only by labor can thought be made healthy, only by thought can labor be made happy. Employment is Nature's physician."

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ELDERS' CONFERENCE IN LONDON.

ONE of the most successful conferences ever held in the British mission has just come to a close in London. The meetings were held in the large hall at "Deseret." The meetings were begun at 10:30 Saturday morning, and continued each day until Monday noon. There were two hundred and ninety elders in attendance. President Alvin E. Jordan and the brethren associated with him in the London conference did a splendid work in securing lodgings for the visitors, all of whom were well provided for during their stay in the great metropolis.

SATURDAY MORNING.

The conference opened at 10:30 a.m. Saturday, the 19th inst. The congregation sang, "Come all ye sons of God." Prayer was offered by Elder James Thomas, of the Sheffield conference. Singing, "O, ye mountains high."

President Charles W. Penrose: "Many years ago it was supposed that the gospel had been preached sufficiently in Great Britain. I remember well when that feeling existed, but the work has taken fresh starts from time to time. This building is one of the evidences of these fresh movements. It is a comfortable and inviting place in which to meet, and I would suggest that the elders try to get better halls to meet in than they have done in many instances, and also that better lodgings be secured than many of the brethren have hitherto occupied, even if it does cost a little more money. The gospel shall indeed be preached to the poor, but it is also of

priceless worth to those who are not poor. I believe that the elders will find it easier to reach the great middle class if they take lodgings in better neighborhoods and hire better halls in which to preach. The duty of carrying the gospel is incumbent upon everyone who holds the priesthood, but particularly upon us who are specially called. We have been able so far to reach a great many of the poor and some of the middle and well-to-do classes. We shall reach the royalty in due time. We have come here to-day to confer with each other regarding the best methods of spreading the truth. Victory is assured, for Jesus Christ is at our head. The priesthood behind the veil will work with the priesthood in the flesh to the consummation of the glorious purposes of God."

President Alvin E. Jordan of the London conference welcomed the elders to "Deseret." Said that the elders laboring here in London were meeting a better class of people than they had done in years past. That is to say, there are a greater number of educated people amongst them. He favored the idea of the elders lodging in better neighborhoods for the sake of the opportunities of meeting better people. Explained that this summer a stall has been secured in the Earl's Court Exposition which promises to be of unusual benefit to the work. "We should keep ourselves clean and gentlemanly in appearance, so that we shall be fit to meet and mingle with the best people everywhere. We have forty-five elders in the London conference, which takes in one-third of the entire population of the British Isles. Twenty-four elders labor in London, and ten times that number could be appointed without trespassing upon each other's territory."

President J. G. Johnston of the Scottish conference: "I know that you are all sincere in dedicating what you have and are to the Lord's work, because if you were not you would not be here. You don't have to come here if you don't want to, but you do come because you desire to do your part in rolling on the kingdom. The progress in the Scottish conference is greater this year than we have any previous record of. We are quite successful in getting in the homes of the respectable class, and are, as a rule, treated with the utmost courtesy. The elders are now going out into the country districts. The people of Scotland are becoming more broad-minded and intelligent in their consideration of the gospel than they used to be. Some of the fruits that we are reaping are of seeds sown by the elders years ago. There are twenty-eight elders laboring in the Scottish conference."

Elders William S. Bassett, Walter P. Monson, William R. Worley and Walter P. Whitehead, the London quartette, sang, "Praying For You."

President E. H. Williams of the Liverpool conference: "We meet with many rebuffs in our work, but I believe these things are for our good. They keep us alive to our duties. From what I

have heard, the Liverpool conference compares favorably in most respects with the other conferences of the British Isles. The elders are now laboring in smaller towns, where tracting has evidently not been systematically done. It seems to take more work to make the present generation see the truth than it did the people in early days. The articles that have recently appeared in the newspapers regarding the emigration of one of our sisters, have given the elders additional opportunities to converse upon Mormonism. Our street meetings have been opposed considerably in parts of the conference, more particularly by a class of people whom we call 'Market Philosophers.' We have a number of elders who have only recently arrived in the field, but they are all getting nicely into the harness."

President T. J. Bennett of the Irish conference: "I was very much affected by the song 'Praying For You.' I am thinking that there are besides mothers, many others praying for us; fathers, brothers, sisters, wives, sons and daughters, all praying for us and for the progress of the work of God. Speaking of the Irish conference, the Lord is certainly there as well as here. There is an aversion for Ireland among the newly arrived elders, but I can tell you that there isn't a more united band of workers in all the mission than we have in that conference. We find that good results come from our street meetings. All the elders are given a chance to talk, to distribute tracts and sell books. We have thus far this year put out sixty copies of the Book of Mormon, and our baptisms to date have exceeded by two the total number reported for 1908. There are twenty-four elders in the Irish conference."

President Penrose referred to the quartette that the brethren sang, and advised all who have any talent for music to practice and become proficient. The congregation sang, "O, say what is truth."

Benediction by Elder Walter P. Monson.

Saturday Afternoon.

The services began at 2 o'clock by the congregation singing, "How firm a foundation." Prayer by Elder William R. Worley of the London conference. Singing, "Glory to God on high."

President Penrose: "It is absolutely necessary in the work of the Lord that the people be united in all things. Especially is this true of the elders who are in the field. None of us should want our opinion to rule, but strive to know what is right and then follow that. The object in all discussions should be to get at the truth." The elders were advised to write their questions, touching subjects that were not clear to them, and hand them to the secretaries, when they would be taken up and answered.

President L. A. Little of the Bristol conference: "This is the grandest gathering that I have ever had the privilege of addressing. In the Bristol conference we have been considerably opposed, but

our elders, twenty-four in number, are distributing a great deal of literature, and I doubt that there is any set of elders in the mission work more united than we are. Street meetings have not been held for some time in parts of the conference, but after this meeting of elders is over we shall resume street meetings everywhere."

President Frank T. Bennett of the Grimsby conference: "There are fifteen elders laboring in our conference, and the place where we have evidently done the best work is in street preaching. We are received kindly, and many people admit the reasonableness of our doctrines, but seemingly cannot bring themselves to acknowledge the Church of Jesus Christ of Latter-day Saints to be the only Church accepted of God. We shall try in future to secure better halls in which to meet, so that the higher class of people may feel free to attend our services. Our idea in the Grimsby conference is: 'Let not fear of man deter you from prosecuting the work you are here to do.'"

President W. H. Caldwell of the Newcastle conference urged the conference presidents to put the young and inexperienced elders in fields near headquarters, so that they can keep them under their wings for a season. Thought that the holding of priesthood meetings of the elders was a very important thing. "We have the spirit of the work in the Newcastle conference, and look favorably upon street meetings as a means of reaching all classes of people. There are a great many of the saints who date their first impressions of the gospel from attendance upon meetings of this kind. I favor the preparation of some new tracts—the old truths clothed in a new garb. The conduct and appearance of the elders should be good, as people are attracted or repelled by these things."

Elders Lee and Shurtliff of the Liverpool office sang as a duet, "Nay, speak no ill."

President Penrose: "We *know* things that God has revealed. We *think* some things outside of what He has revealed, but when we do this it should be under the inspiration of the Holy Spirit." Took up the subject of street preaching, but felt that as some of the brethren had spoken upon it, it was not necessary for him to say much on that subject. Referred to the peculiar logic of the constabulary here, namely, that one man may disturb a street meeting which hundreds of people may be quietly enjoying, yet he is not to be viewed as a disturber of the peace, but the preacher is to be responsible. "Be diligent in the distribution of literature, and hold your meetings wherever opportunity permits. Good seed is often sown in the hearts of people who merely walk by the places where you bear your testimony. Write for the *Star*. When you write of your experiences describe the ways in which you have been enabled to effectively place the gospel before investigators. Let us act so that our guardian angels shall always be near us. Let us make a record for 1909, not merely in piling up

big figures on paper, but in the amount of actual good that we may accomplish."

The congregation sang, "Lord dismiss us with thy blessings." Benediction by Elder Walter P. Whitehead.

Sunday Morning.

Services began at 10 o'clock, the congregation singing, "Come all ye sons of Zion." Prayer was offered by Elder Lewis O. Clark. Singing, "An angel from on high."

President Penrose: "The elders should set the saints and the world an example in the matter of paying strict attention to what is said in meetings. Let us exercise the faculty of concentrating our minds on what is before us, overcoming absent-mindedness."

President John A. Horton of the Norwich conference: "We have secured a good hall at headquarters and are now being more freely visited than heretofore by the middle classes. We need to humble ourselves and secure the spirit of God. Street meetings are our best medium of reaching the men folk, and I am heartily in favor of this method of preaching the gospel."

President L. H. Durrant of the Birmingham conference: "We are meeting with considerable success in our cottage services, and our Sunday Schools and Mutual Improvement associations are doing much good. In both associations there are a number of members enrolled who do not belong to the Church. We have met with some opposition in our street meetings in and around Blackheath, but quite a number are being baptized. Since we secured a hall on the ground floor we have had better attendance at meetings."

The London quartette, Elders Whitehead, Worley, Bassett and Monson sang, "Nearer to Thee."

President Josiah Eardley of the Sheffield conference: "I can say truthfully that the work in this conference is in the ascendancy. Our baptisms already this year have nearly reached the total figures for 1908. Our meetings are well attended by strangers, and ample opportunity is given to visit them in their homes. Many highly respected citizens are giving ear to our words. We have no trouble in hiring halls in Sheffield; the owners seem to be anxious to rent to us. Our auxiliary organizations, the Relief Societies, the Sunday Schools and the Mutual Improvement associations are doing their part in the spread of the truth."

President Penrose: "In the words of the Savior, 'Be ye also ready'—ready to stay where you are, and ready to go wherever you are sent. Priesthood means divine authority; it is as far removed from priestcraft as heaven is from hell. Priesthood is the divine power conferred upon you to act in the name of the Lord, and whatever you do under this commission, if you do it in the way that God has appointed, it is the same as if God Himself had done it. It is an eternal power to be used in lifting intelligencies from a lower to a higher level."

The London quartette sang, "Thy will, not mine, O Lord."

The congregation sang the Doxology, and the benediction was offered by Elder S. Norman Lee.

Sunday Afternoon.

The opening song was, "Our God we raise to Thee." Prayer by Elder Harold R. Smoot. Singing, "The Spirit of God like a fire is burning."

Elder J. B. Merrill of the Nottingham conference told how he had been led to faith in the gospel by a young and entirely inexperienced elder, because the elder was humble and sincere. The gospel was a blessing in his case, both temporally and spiritually. "The elders, without one exception, in this conference are devoted to the work. We try to get gospel conversations while we are tracting. I agree that the elders should have good lodges in good parts of towns."

President J. C. Larsen of the Manchester conference: "I feel that this gathering will result in great good to all the elders of this mission. We shall feel renewed determination to do the work before us. I have learned that we profit by persecution, and that the work of the Lord is really advanced thereby rather than retarded. We do lots of open air work, and I believe it to be the most effective way of preaching. We always announce our meetings, stating that no charge is made for admission, and no collection is taken up. The Relief Societies are making their influence felt for good. We have noticed an increase in attendance at our meetings since we have been using better halls. I believe in urging people who have come to a knowledge of the truth to accept it. There are several in our conference who have a testimony of the gospel but cannot see the necessity of acting at once."

President Ernest S. Horsley of the Leeds conference: "We have thirty missionaries in our conference, and we hold meetings in eleven places every Sunday." He then spoke on the auxiliary organizations, and the good work they are doing; the Relief Societies being especially complimented upon their work. President Horsley thought that elders should be diligent in their work right up until they received their release, and do their visiting afterwards.

The London quartette sang, "O, my Father."

President Penrose answered a number of questions that had been handed in.

Congregation sang, "The time is far spent." Prayer by President J. G. Johnston.

General Sunday Evening Session.

Congregation and choir sang, "We thank Thee, O God, for a prophet." Prayer by Elder Don. C. Rushton. The choir sang the anthem, "Daughter of Zion."

The sacrament was administered by Elders J. W. Howick and J. H. Eccles. While the sacrament was being administered Elder William A. Bassett sang, "Flee as a Bird."

Elder Walter P. Monson, who has charge of the Latter-day Saints' Exhibit at Earl's Court, reported some of the work done there during the two weeks that the stall has been occupied. An average of twelve hundred tracts and twenty books have been put out each day. The crowds that visit Earl's Court are most cosmopolitan. Nearly all nations are represented. Some peculiar questions were asked by people who appear to be intelligent. A great many talk about the "City of Utah," and one man wanted to know, Who is this "man Utah?" The elders there have concluded that the general public is fully as much interested in securing information about the "Mormons" as in so-called exposures of "Mormonism." Among the people he had met were United States Senators, members of Parliament, doctors, lawyers and clergymen.

President Thomas E. McKay of the Swiss and German mission recalled the parting advice of his father, "Never undertake anything without first asking God's help," advice which he had come to regard as very wise. "There is a tendency in the world to-day more than ever before to discredit the divinity of Christ, but those who think they can get along without divine aid are sadly mistaken." Related the story of the "Lost Word," illustrating how greatly man is dependent upon God for true happiness.

Elder E. F. Tout sang, "The Soul's Awakening."

President Penrose expressed his pleasure and gratitude for the splendid music that had been furnished during the conference and especially for the excellent services of the Tout family. "These bursts of music," said the speaker, "are but a foretaste of what we shall find when we get into the presence of our Heavenly Father." President Penrose related some of the circumstances attending his conversion to Mormonism in London when a boy, and of his early labors in the mission field. "When I heard that God had revealed Himself to the Prophet Joseph Smith I did not regard the thing as absurd, but thought it too good to be true. I had searched the scriptures and prayed to God, and while I did not witness any miraculous manifestation, the truth was made plain to me by the light of the Spirit. We are living in the times spoken of in the twenty-fourth chapter of Matthew. Read it, and regard the signs of the times, one of which is that the gospel is being preached to all the world, as a witness unto all nations. Revelation 14: 6, 7, is now being fulfilled. The work will go on to victory, not because we are great, but God is in it, and Christ will come as the Lord of life and glory. The kingdoms of this world shall become the kingdom of our God."

"Seek ye the Lord," was sung by Elder E. F. Tout and the choir. Benediction was pronounced by Elder D. Ray Shurtliff.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 24, 1909.

AS TO "THE SECOND ADVENT."

Among the leading doctrines of the Church of Jesus Christ of Latter-day Saints is that which is commonly known as of The Second Advent, which is that Christ will come again to reign personally on the earth and clothe it with His glory. There are many people in the different Christian sects who believe this, though they may regard it in various lights. Some of them understand it literally. The great majority, however, view it in what they regard as a "spiritual" sense, giving to the Scriptures which relate to it a "private interpretation."

The Savior, when in His mortal state, frequently announced and promised His return to earth after His ascension into heaven, and in each instance the language used was evidently intended to lead His disciples to expect His actual, personal reappearance, not, however, as the babe of Bethlehem, nor as "a man of sorrows," nor to be "despised and rejected," but as the King of kings and Lord of lords. When He departed from this earth after having showed Himself repeatedly to His apostles and others, conversing with them, instructing them, answering their questions, and giving them power and authority to preach His Gospel and build up His Church, He went up bodily out of their sight. In the account given of His ascension, we are told that two beings in white apparel proclaimed the fact of His second coming, declaring that "this same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven."

This plain prediction ought to settle the question of the manner of His re-appearance. If the words have any meaning at all, they signify a literal coming again in His resurrected body just as He left His disciples. But even among people who believe the simple statements in the Scriptures on this subject there are some misunderstandings, because of the numerous references to the great event which at first sight appear to be at variance. For instances: "Behold, I will send my messenger and he shall prepare the way before me, and the Lord whom ye seek shall suddenly come to His temple." (Mal. 3: 1.) Then He declared, "Behold, I come as a

thief." (Rev. 16:15.) "Watch, therefore; for ye know not what hour your Lord doth come." (Matt. 24: 42.) "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit on the throne of His glory, and before Him shall be gathered all nations." (Matt. 25: 31.)

He is to stand on the Mount of Olives when the Jews are gathered to Jerusalem and the nations go up against them to battle, and unexpectedly to reveal Himself as the Messiah, and the Jews will "look upon him whom they had pierced." (Zechariah 12: 9-11; 14: 1-9.) Another statement is that "to those who look for Him shall he appear the second time without sin unto salvation." (Heb. 9: 28.) Then again it is written, "Behold, He cometh with clouds and every eye shall see Him." (Rev. 1: 7.) There are many other references in the Scriptures to the coming of Christ, some declaring that He will "come to Zion and turn away ungodliness from Jacob," others that He will "go forth from Zion; some that He will come as "the Prince of Peace," others that He will "take vengeance on them that know not God and obey not the Gospel"; some that He will appear "with ten thousands of His saints," and others that He will come alone in the way that He departed.

These different statements confuse and perplex individuals who take isolated texts as arranged by the compilers of the Old and New Testaments, and who have no other guide but the dead letter of ancient writings. In the light of modern Divine revelation, the whole matter is made clear. There is no real contradiction in the prophecies proclaimed of old. Christ will come and make these several appearances. They will all be associated with "The Second Advent." At His first coming, He was at one time a lowly babe laid in a manger at Bethlehem, at another He was disputing when but a boy with the learned doctors of the law in the temple at Jerusalem. Later on He was coming forth out of the waters of Jordan at His baptism. Then again, He was on the pinnacle of the temple with Lucifer at His side tempting Him. On one occasion He was at a marriage feast turning water into wine; at another feeding a multitude with a few loaves and fishes. Anon He was escaping from His enemies, slipping away unawares; then He was rebuking the winds and the waves. He was seen riding into Jerusalem in triumph, the multitude hailing Him as coming in the name of the Lord and strewing palm branches by the way; afterwards He was hanging on the cross in dying agony.

These, and many other scenes, are pictured in the writings of the evangelists, but they all form parts of His first coming on the earth to suffer for the sins of others. So, in the second advent He will appear on different occasions, as foretold by the prophets and apostles, and not one jot or tittle will remain unfulfilled. The messenger who was "to prepare the way before Him" when He should "come suddenly to His temple" has appeared on earth, and the work of preparation is going forward. John the Baptist is

that messenger sent to prepare the way for His first coming as the lamb to be slain, and His second coming as "He whose right it is to reign." John the Baptist conferred upon Joseph Smith the keys of authority which he held in mortality. Elijah, the Prophet, who was to come "before the great and dreadful day of the Lord" (Mal. 4: 5), has also appeared, giving the keys which he held in relation to the fathers and the children to the Prophet Joseph Smith. The plans for the erection of the Holy Temple to which the Lord will come "suddenly" have been revealed from heaven, and there will be persons prepared therein to receive the Savior, for whom they will be looking when He shall come "the second time without sin unto salvation."

The gospel of the kingdom, which Christ declared should be preached in all the world as a witness unto all nations of the time of His coming, is now being proclaimed. (Matt. 24: 14.) The elect of the Lord are being gathered from the four winds to prepare to meet the great "Bridegroom." (Matt. 24: 31; 25: 1-12.) The spirit of gathering to Jerusalem is working among many of the House of Judah, who are looking for the restoration of their tribe and government in Palestine. The signs that Christ gave as tokens of His re-appearance are palpable to those who are watching as He commanded. They will be shown with increasing force and number as the years go on, and when the day and the hour come which no man knoweth, the Lord will manifest Himself to those who are ready for Him and looking for Him in His holy temple.

He will afterwards stand upon the Mount of Olives as foretold by Zechariah. He will make other appearances in different places at different times. He will utter His voice out of Zion and speak from Jerusalem. He will stand "upon the mighty ocean, even the great deep, and upon the isles of the sea." He will come "to be admired in His saints" and to "take vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ." He will show wonders in the heavens above and on the earth beneath. He will gather His saints from affliction and from the calamities of the great tribulation. He will shake mightily the kingdoms of the world. He will establish His throne in Zion and in Jerusalem, and He will finally come in the clouds of heaven with power and great glory and fulfill all the sayings of the holy prophets concerning Him, banish oppression, tyranny, misrule and corruption, bind Satan and his hosts from every place upon the earth, bring about the great Millennium of peace and righteousness, sit in judgment with the aid of His chosen and faithful followers upon all the peoples of the earth, and finally purify this globe and make it a fit habitation for the righteous, that the meek may inherit it, and all things upon it and around it and within it shall be sanctified and made fit for the visit of the great Eternal Father who will be all in all.

This is but a very brief outline or reference to the magnificent

epoch in the history of this planet which is now dawning. It would take volumes to describe even the principal events connected with the second advent of the world's Redeemer. This is a day of warning, a time of preparation. The gospel of the kingdom of Christ is restored to be preached to every nation, and kindred, and tongue and people, and they who receive it, having faith in Him, repenting of their sins and being baptized for the remission of sins, will receive the Holy Ghost and by its light be looking for the Lord's advent and preparing themselves for His appearance, by purity of life and conduct, living by every word that proceedeth from the mouth of God.

Behold! He comes. Let the "wise virgins" arise and trim their lamps and see that they have "oil in their vessels with their lamps," that they may be ready to go forth to meet the Bridegroom. His coming should not overtake them as a thief in the night, but they should be on the watch, that they may not be taken unawares. "Come, O thou King of kings, we've waited long for thee, with healing in thy wings to set thy people free." Even so, come Lord Jesus and reign forever more!

C. W. P.

Old Friends.—Among a number of people who are visiting this country, after having lived in Utah for a many years, and have returned for a short season to see old friends and places, we are glad to meet Brother John Farrington and his wife, who left Liverpool for Salt Lake City over forty years ago. John used to be a printer's boy at the old *Star* office in 42 Islington. He was born in this city, and after serving several years faithfully at that place, emigrated to Utah where, passing through many trying experiences, he at length married a woman who was also once employed at "42," engaged in a profitable business and, having prospered beyond his former expectations, is now able to come back to the scenes of his childhood and bear testimony to the worth of the people where he lives when at home, and to the truth of the latter-day gospel, commonly called "Mormonism." We hope that both our friends will have a pleasant time in their native land and a safe journey back to the city they love so well in the vales of Utah.

C. W. P.

LET YOUR LIGHT SHINE.

"LET your light so shine before men, that they may see your good works and glorify your Father which is in heaven." (Matt. 5: 16.) Membership in the Church of Jesus Christ imposes an obligation to glorify the name of the Lord in the example we set before the rest of His children. It may safely be assumed that we appreciate the priceless gift of faith in proportion as we let our light shine before men, for by its fruit shall the tree be known.

Sometimes it becomes the part of wisdom to refrain from shouting our new-found knowledge from the housetops, but there is never anything to prevent our living better lives than we lived before.

"Put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another. * * * let not the sun go down on your wrath; neither give place to the devil. Let him that stole steal no more: * * * Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, * * * Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God, for Christ's sake, hath forgiven you." (Eph. 4: 24-32.)

The Lord requires moral courage in those who take upon themselves His name, and for that reason are many tried and tested in various ways that the Lord may reward those who are worthy. For this reason, as much as any other, was Zion's Camp sent to Jackson County. The movement was ostensibly to relieve the saints in the western part of Missouri who had been scattered by their enemies, and to reinstate them in their property. The expedition failed to accomplish this purpose, and many felt discouraged, deeming the movement a waste of time and energy. But not so the Prophet Joseph. The Lord made known to him through the Spirit another purpose of that mission. In February, 1835, the year after the march of Zion's Camp, the Prophet called Brigham and Joseph Young to his home and related to them a vision he had seen. In concluding he said: "Brethren, I have seen those men who died in Zion's Camp, in Missouri; and the Lord knows, if I get a mansion as bright as theirs, I ask no more." It was at this time that the quorum of the Twelve Apostles was organized and the purposes of the Lord were plainly revealed in the fact that all who were called and composed that important body came from the membership of Zion's Camp. The Prophet said at the time that God "could not organize His Kingdom with twelve men to open the gospel door to the nations of the earth, unless he took them from a body of men who had offered their lives, and who had made as great a sacrifice as did Abraham."

It is a dismal prospect that is held out to those who do not let their light shine to the glorification of God; fear and lack of purpose in this life and condemnation in the life to come. The Apostle Paul fortified and encouraged the saints in Rome by declaring that he was "not ashamed of the gospel of Christ, for it is the power of God unto salvation" (Rom. 1: 16), and the Savior Himself said: "Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's and of the holy angels." (Luke 9: 26.) The fact that the name "Christian" was deemed a

reproach in the world when the primitive church was established did not excuse the saints for hiding their light under a bushel. Neither does the odium which attaches to the name "Mormon" or Latter-day Saint, in our present situation, excuse us from profiting by the light that has come to us. The gospel of Christ is a gospel of work, of sacrifice and of prayer; the law by which we shall be either saved and exalted or condemned, according as our light shines or is hidden. It is constructive and not destructive; positive and progressive, leading ever onward and upward, and to get the benefits of its glorious principles we must put forth our best efforts.

To illustrate the force of example and the influence that emanates from those who let their light shine in their daily deportment, we recall how a woman in the great city of Chicago was brought into the Church without other aid than the conduct of four "Mormon" boys who boarded with her while they attended one of the colleges. She noticed early during their stay that they did not remain out late at night; that they did not use liquor or tobacco, and did not indulge in profanity. She soon learned, also, that they were morally clean, held their prayers night and morning, and read good books. They were attractive in their cleanly personality, and she took an unusual interest in them. While tidying up their rooms she observed the books they read, became curious and before long asked permission to read them. This was granted, and she gained a knowledge of the truth. The young men were not doing missionary work, but they let the light shine which the Lord had blessed them with, and thus glorified His holy name.

The members of a family in one of the countries of Europe noticed a well-appearing man who passed their door every day. They did not know him, but were impressed by his demeanor. In the course of time they learned from some of their friends that he was a "Mormon" elder. They had heard of the "Mormons," but always as evil beings, and not knowing the other side of the story, believed them to be a most unlovely people. The light that showed in the deportment and bearing of this man, however, awakened doubts in their minds that the "Mormons" could be as black as they were painted, and they began to investigate. The inevitable result, where people seek honestly and prayerfully after truth, followed; they became members of the Church. How great will be that man's joy in the kingdom of his Father, with that family!

To take upon us the name of Christ is serious business. While it is the open sesame to the highest blessings of both heaven and earth, there is danger of coming under condemnation if we fail to properly bear the name. If our conduct after initiation into the Church be unchristianlike and contrary to the spirit of the gospel, we are liable to give offence and to darken the eyes of others who

would but for us come into the true light. Remember the words of the Savior: "It is impossible but that offences will come: but woe unto him through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

Let us, therefore, shine in good works as a light set upon a hill, that those about us may be led out of darkness. The Lord has marked out clearly the strait and narrow way, and if we abide in His Spirit we shall not go astray. Keep the temples of the Lord clean and transgress not the law, for the Spirit of God dwelleth not in unclean temples, and the way of the transgressor is hard. On the other hand, "Eye hath not seen, nor ear heard; neither have entered into the heart of man the things which God hath prepared for them that love him." And them that love Him keep His commandments. "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin."—S. N. L.

ELDERS' CONFERENCE IN LONDON.

(*Concluded from page 391.*)

MONDAY MORNING.

Services commenced by singing, "High on the mountain top." Prayer by President Alvin E. Jordan. Singing, "Ye elders of Israel."

President Alvin E. Jordan was honorably released to return home, and Elder Don C. Rushton appointed to succeed him as president of the London conference. President Penrose explained that President W. H. Caldwell had been released to return home, and that Elder E. H. Cornwell had been chosen to succeed him as president of the Newcastle conference.

Elder S. Norman Lee, associate editor of the *Millennial Star*, spoke of the publishing of that paper, and asked the elders to support it with contributions to its columns.

Elder D. Ray Shurtliff sang, "I'll go where you want me to go." Elder Shurtliff then spoke of affairs in the mission office at Liverpool, explaining the handling of personal checks, and other matters.

Sister Romania B. Penrose: "We have about seventy-five Relief Societies, thirty-six of which have been organized during the past two and a half years. The elders everywhere have come to regard these societies as important aids to the missionary work. The sisters rejoice in this organization, the first one of which came into existence in 1842, when the society was formed in Nauvoo under the direction of the Prophet Joseph Smith—ante-dating any other woman's organization by at least six years. Bore testimony to the Divine mission of the Prophet Joseph Smith.

Elder Ernest L. Dee, on his way home from his mission in New Zealand, reported conditions in that land. There are several meeting houses that have been erected by the elders. The Church membership of New Zealand comprises five thousand Maori, one thousand Europeans. The Maoris are the highest type of the colored races. The elders teach them, besides the gospel, how to farm their lands, and to build and care for their houses, make their clothes, etc. The Relief Societies in that land are a splendid means of spreading the truth. New Zealand is a good field of labor.

Elders Bassett and Whitehead sang as a duet, "Bygone Days."

President Penrose gave many instructions to the elders touching their affairs; should send in the weekly and the monthly reports on time. Don't visit outside of your field of labor without permission. The extravagant uses of money by some of the elders should be stopped. Observe the Word of Wisdom, it is the word of the Lord. The records in branches and conferences are very important and should be kept up to date. There should be a branch organization in every locality where there are a sufficient number of saints. The work of the acting teachers should be conscientiously presented. The administration to the sick is a solemn ordinance; it should be humbly and simply done. Anoint with oil whenever convenient, but don't refrain from administering to the sick, just because you haven't any oil. One elder has as much authority to perform ordinances as another. Teach all principles of the gospel, not one to the exclusion of others. Keep up the auxiliary organizations.

"Should solemn cov'nants be forgot," was sung by the congregation.

Elder Victor E. Krantz, on his way home from Sweden, spoke of conditions over there. The people of Sweden will not accept the Bible as absolute authority. Are having success in putting the Book of Mormon before the people.

Elder Seymour Wells, on his way home from the Swiss and German mission, reported briefly his work in that land.

President Penrose answered a number of written questions that had been handed in.

A vote of thanks was tendered President Jordan and the elders of the London conference and all associated with them, in providing entertainment during this conference. A vote of thanks was also tendered the Tout family for their assistance in the musical exercises.

Elder E. F. Tout sang, "Come, come ye Saints."

The congregation sang the "Doxology," and benediction was offered by President Thomas E. McKay.

"WHATEVER we really are, that let us be in all fearlessness. Whatever we are not, that let us cease striving to seem to be."

FROM THE MISSION FIELD.

Releases and Departures.—The following missionaries have been honorably released and sailed for home to-day per s.s. *Ottawa*: From the Netherlands—James Pitt. From Sweden—Victor E. Liljenquist, Nils J. Sandberg, Emil J. Jacobson, Victor E. Krantz, Joseph Peterson. With the company were thirty-five emigrants, in charge of Elder Joseph Peterson, Elders James Pitt and Victor E. Liljenquist being his assistants.

Baptisms.—On June 15th, at Gorton Baths (Manchester conference), about sixty people were present when four candidates for baptism received the ordinance at the hands of Elder Frank Meads. President J. C. Larsen and Elder Robert Blain addressed the assembled people upon the subject of this important ordinance.

At a baptismal service held June 15th, at Newry (Irish conference), two more members were added to the Church by baptism at the hands of Elder John Spackman.

Arrivals.—The following missionaries for the European mission arrived per s.s. *Canada*, June 21st, 1909: Alexander Bowman, James A. Faust, Jr., Harold C. Kimball, Niels E. Larsen, James Andrew Stevenson, Cornelius F. Paine, John R. Watson, Daniel J. Lang, Salt Lake City; Daniel Cook, Rexburg, Idaho; Thomas Walton, Smoot, Wyoming; James S. Nalder, Layton, Utah; Vernon A. Anderson, Lehi, Utah; Riley D. Kent, Blackfoot, Idaho; Peter Martin Peterson, Niels P. Jensen, Preston, Nevada; Ole J. Sitterud, Orangeville, Utah; Samuel Peter Jensen, Leamington, Utah; Christian Jensen, Goshen, Utah; Hyrum Peterson, Samaria, Idaho; Jos. Calvin Schougaard, Manti, Utah; Hyrum E. Hansen, Albin Edward Johnson, Logan, Utah; John Arthur Beard, Coalville, Utah.

DIED.

LUTENER.—At Rochdale, May 14th, 1909, William Arthur Lutener. Deceased was born in Leeds, Yorkshire, January 12th, 1866. Baptized May 14th, 1907, by Elder William Brown. He was an unpretentious man, but a faithful Latter-day Saint.

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